AN

ENQUIRY

Into the Measures of

SUBMISSION

To the

SUPREAM AUTHORITY.

And of the Grounds upon which it may be Lawful, or Necessary for SUBJECTS to Defend their

RELIGION

LIVES And LIBERTIES.

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An Enquiry *into the* Measures *of* SUBMISSION, *to the Supream Authority: And of the* Grounds *upon which it may be Lawful or Necessary for* Subjects, *to Defend their* RELIGION, LIVES *and* LIBERTIES.

THis Enquirie cannot be Regularly made, but by taking in the first place, a true and full view of the Nature of *Civil Society*, and more particularly of the Nature of *Supream Power*, Whether it is lodged in one or moe Persons.

1. It is certain that the Law of Nature has put no difference nor subordination among Men, except it be that of Children to Parents, or of Wives to their Husbands; So that with Relation to the Law of Nature, *all Men are born free*; And this Liberty must still be supposed Entire, unless so far as it is limited by Contracts, Provisions and Laws; For a Man can either bind himself to be a Servant, or sell himself to be a Slave, by which he becomes in the power of another, only so far as it was provided by the Contract: Since all that Liberty which was not expressly given away, remains still entire; so that the Plea for Liberty alwayes proves it self, unless it appears that it is given up, or limited by any special Agreement.

2. It is no less certain, that as the light of Nature has planted in all Men a Natural principle of the *Love of Life*, and of a *desire to preserve it*; so the common principles of all Religion agree in this, that GOD having set Us in this World, we are bound to preserve that Being, which he has given Us, by all Just and Lawful wayes. Now this Duty of *Self-Preservation*, is exerted in instances of two sorts; The one are in the resisting of violent Aggressors; The other are the taking of Just Revenges of those who have invaded Us so secretly, that We could not prevent them, and so violently that We could not resist them. In which cases the principle of *Self-preservation* warrants us, both to recover what is our own, with just Damages; And also to put such unjust persons out of a capacity of doing the like injuries any more, either to our selves or to any others. Now in these instances of *Self-preservation*, this difference is to be observed, that the first cannot be limited, by any slow Forms, since a *pressing Danger* requires a *vigorous Repulse*, and cannot admit of delays; whereas the second, of taking *Revenges* or *Reparations*, is not of such haste, but that it may be brought under Rules and Forms.

3. The true and original Notion of *Civil Society* and *Government* is, that it is a com-promise made by such a body of Men, by which they resign up the right of demanding Reparations, either in the way of Justice, against one another, or in the way of War against their Neighbours; to such a single person, or to such a body of Men as they think fit to trust with this. And in the management of this *Civil Society*, great distinction is to be made between the power of making Laws for the regulating the conduct of it, & the power of executing these Laws: the *Supream Authority* must still be supposed to be lodged with those who have the *Legislative Power* reserved to them; but not with those who have only the *Executive*, which is plainly a Trust, when it is separated from the *Legislative* power; and all Trusts by their nature Import, that those to whom they are given, are accountable, even tho that it should not be expresly specified in the words of the Trust it self.

4. It cannot be supposed by the principles of Natural Religion, that GOD has authorised any one *Form* of *Government*, any other way than as the general Rules of Order and of Justice oblige all Men not to subvert Constitutions, nor disturb the peace of Mankind, nor invade those Rights with which the Law may have vested some Persons; For it is certain that as private Contracts lodge or translate private Rights; so the publick Laws can likewise lodge such Rights, Prerogatives and Revenues, in those under whose protection they put themselves; and in such a manner that they may come to have as good a title to these, as any private person can have to his property; so that it becomes an Act of high injustice and violence to invade these, which is so far a greater sin than any such Actions would be against a private person; As the *publick Peace* and *Order* is preferable to all *private considerations* whatsoever. So that in truth, the principles of *Natural Religion*, give those that are in Authority no power at all, but they do only secure them in the possession of that which is theirs by Law. And as no considerations of Religion can bind me to pay another more than I indeed owe him, but do only bind me more strictly to pay what I owe; So the considerations of Religion do indeed bring Subjects under stricter Obligations, to pay all due allegiance and Submission to their Princes; but they do not at all extend that Allegiance further than the Law carries it. And though a Man has no Divine Right to his Property, but has acquired it by Humane Means, such as Succession or Industry, yet he has a security for the enjoyment of it, from a Divine Right, so tho Princes

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have no immediate warrants from Heaven, either for their Original Titles, or for the extent of them, yet they are secured in the possession of them by the Principles and Rules of *Natural Religion*.

5. It is to be considered that as a private Person, can bind himself to another Mans service by different degrees, either as an ordinary Servant for wages, or as an appropriat for a longer time as an Apprentice, or by a total giving himself up to another, as in the case of Slavery: In all which cases the General name of Master may be equally used, yet the degrees of his power are to be judged by the nature of the Contract; so likewise Bodies of Men can give themselves up in different degrees, to the conduct of others. And therefore though all those may carry the same name of *King*, yet every ones power is to be taken from the Measures of the Authority which is lodged in him, and not from any general Speculations founded on some Equivocal terms, such as *King*, *Soveraign* or *Supream*.

6. It's certain, that GOD, as the Creator and Governour of the World, may set up whom he will, to rule over other Men: But this Declaration of His will, must be made evident by Prophets, or other extraordinary Men sent of Him, who have some manifest proofs of the Divine Authority, that is committed to them, on such occasions, and upon such Persons declaring the will of GOD, in favour of any others, that Declaration is to be submitted to and obeyed. But this pretence of a Divine Delegation, can be carryed no farther than to those who are thus expresly marked out, and is unjustly claimed by those who can prove no such Declaration to have been ever made in Favour of them, or their Families. Nor does it appear Reasonable to conclude from their being in possession, that it is the will of GOD that it should be so, this justifies all Usurpers, when they are successful.

7. The Measures of Power, and by consequence of Obedience, must be taken from the expres Laws of any State, or Body of Men, from the Oaths that they swear, or from Immemorial prescription, and a long possession, which both give a Title, and in a long tract of time make a bad one become good, since prescription when it passes the memory of man, and is not disputed by any other pretender, gives by the common sense of all men, a just

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and good title: So upon the whole matter, the degrees of all Civil Authority, are to be taken either from expreſs Laws, Immemorial Cuſtoms, or from particular Oaths, which the *Subjects* ſwear to their Princes: This being ſtill to be laid down for a principle, that in all the diſputes between *Power* and *Liberty*, *Power* muſt alwayes be proved, but *Liberty* proves it ſelf; the one being founded only upon poſitive Law, and the other upon the Law of Nature.

8. If from the General Principles of humane Society, and natural Religion, we carry this matter to be examined by the Scriptures, it is clear that all the paſſages that are in the *Old Teſtament*, are not to be made uſe of in this matter, of neither ſide. For as the land of *Canaan*, was given to the *Jews* by an immediat grant from Heaven, ſo GOD reſerved ſtill this to himſelf, and to the Declarations that he ſhould make from time to time, either by his *Prophets*, or by the anſwers that came from the Cloud of Glory that was between the Cherubims, to ſet up Judges or Kings over them, and to pull them down again as he thought fit, here was an expreſs Delegation made by God, and therefore all that was done in that Diſpenſation, either for or againſt Princes, is not to be made uſe of in any other State, that is founded on another bottom and conſtitution, and all the expreſſions in the old *Teſtament* relating to *Kings*, ſince they belong to perſons that were immediatly deſigned by God, are without any ſort of reaſon aplyed to thoſe, who can pretend to no ſuch Deſignation, neither of themſelves nor for their Anceſtors.

9. As for the *New Teſtament*, it is plain, that there are no rules given in it, neither for the *Forms* of *Government* in general, nor for the degrees of any one Form in particular, but the general rules of Juſtice, order, and peace, being eſtabliſhed in it upon higher Motives, and more binding conſiderations, then ever they were in any other Religion whatſoever, we are moſt ſtrictly bound by it, to obſerve the conſtitution in which we are? And it is plain, that the rules ſet us in the Goſpel, can be carried no further. It is indeed clear from the *New Teſtament*, that the *Chriſtian Religion* as ſuch, gives us no grounds to defend or propagat it by force. It is a Doctrine of the Croſs, and of Faith, and Patience under it: And if by the order of Divine providence, and of any conſtitution of

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Government, under which we are born; we are brought under ſufferings, for our profeſſing of it, we may indeed retire and fly out of any ſuch Countrey, if we can; but if that is denyed us, we muſt then according to this Religion, ſubmit to thoſe ſufferings under which we may be brought, conſidering that God will be Glorified by us in ſo doing, and that he will both ſupport us under our ſufferings, and glorioufly reward us for them.

This was the State of the *Chriſtian Religion*, during the three firſt *Centuries*, under *Heathen Emperours*, and a Conſtitution in which *Paganiſm* was eſtabliſhed by Law; But if by the Laws of any Government, the *Chriſtian Religion*, or any form of it, is become a part of the *Subjects Property*, it then falls under another conſideration, not as it is a Religion, but as it is become one of the Principal Rights of the Subjects, to believe and profeſs it: And then we muſt judge of the Invaſions made on that, as we do of any other Invaſion that is made on Our Rights.

10. All the paſſages in the *New Teſtament* that relate to *Civil Government* are to be expounded as they were truely meaned, in oppoſition to that falſe notion of the *Jews*, who believed themſelves to be ſo immediately under the Divine Authority, that they would not become the Subjects of any other Power; particularly of one that was not of their Nation, or of their Religion: therefore they thought, they could not be under the *Roman yoke*, nor bound to pay Tribute to *Cæſar*, but judged that they were only ſubject out of Fear, by reaſon of the Force that lay on them, but not for *Conſcience* ſake: And ſo in all their Diſperſion, both at *Rome* and elſewhere, they thought they were *GODS Free-Men*; and made uſe of this pretended *Liberty as a cloak of malicioufneſs*. In Oppoſition to all which, ſince in a courſe of many years, they had asked the protection of the *Roman yoke*, and were come under their Authority, our Saviour ordered them to continue in that by his laying, *Render to Cæſar that which is Cæſars*; and both St. *Paul* in his Epiſtle to the *Romans*, and St. *Peter* in his General Epiſtle, have very poſitively condemned that pernicious Maxim, but without any formal Declarations made of the Rules or Meaſures of *Government*. And ſince both the People and Senate of *Rome* had acknowledged the power that *Auguſtus* had indeed violently uſurped, it became legal when it was thus ſubmitted to, and confir-

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med both by the *Senate* and *People*: And it was eſtabliſht in his Family by a long preſcription when theſe Epiſtles were writ: So that upon the whole matter, all that is in the *New Teſtament* upon this Subject, imports no more but that all *Chriſtians* are bound to acquieſce in the *Government*, and ſubmit to it, according to the conſtitution that is ſetled by Law.

11 We are then at laſt brought to the Conſtitution of our *Engliſh* Government; So that no General Conſiderations from Speculations about *Soveraign Power*, nor from any paſſages either of the *Old* and *New Teſtament*, ought to determin us in this matter; which muſt be fixed from the Laws and Regulations that have been made among Us. It is then certain, that with Relation to the *Executive* part of the Government, the Law has lodged that ſingly in the King; So that the whole adminiſtration of it is in him: but the *Legiſlative Power* is Lodged between the *King* and the two Houſes of *Parliament*; So that the Power of making and Repealing *Laws*, is not ſingly in the King, but only ſo far as the two *Houſes* concur with him. It is alſo clear, that the King has ſuch a determined extent of Prerogative, beyond which he has no Authority: As for inſtance, if he Levies Money of his People, without a Law impowering him to it, he goes beyond the limits of his Power, and asks that to which he has no Right, So that there lyes no obligation on the Subject to grant it: And if any in his Name uſe Violence for the obtaining it, they are to be looked on as ſo many Robbers, that invade our Property and they being violent Aggreſſors, the Principle of Self preſervation ſeems here to take place, and to warrant as violent a reſiſtance.

12 There is nothing more evident, than that *England* is a free Nation, that has its Liberties and Properties reſerved to it by many poſitive and expreſs Laws: If then we have a right to our *Property*, we muſt likewiſe be ſuppoſed to have a right to preſerve it; for theſe Rights are by the Law ſecured againſt the Invaſions of the *Prerogative*, and by conſequence we muſt have a right to preſerve them againſt thoſe Invaſions. It is alſo evidently declared by our Law, that all Orders and Warrants, that are iſſued out in oppoſition to them, are null of themſelves; And by conſequence, any that pretend to have commiſſions from the *King* for thoſe ends, are to be conſidered as if they had none at all: Since theſe commiſſions

missions being void of themselves, are indeed no commissions in the construction of the *Law*; And therefore those who act in vertue of them, are still to be considered, as private persons who come to Invade and disturb us. It is also to be observed, that there are some points that are justly disputable and doubtful, and others that are so manifest, that it is plain that any Objections that can be made to them, are rather forced pretences, than so much as plausible colours. It is true, if the case is doubtful, the interest of the publick Peace and Order ought to carry it; but the case is quite different when the Invasions that are made upon *Liberty* and *Property*, are plain and visible to all that consider them.

13. The main and great difficulty here, is, that tho our Government does indeed assert the Liberty of the Subject, yet there are many express Laws made, that lodge the *Militia* singly in the *King*, that make it plainly unlawfull upon any pretence whatsoever to take Arms against the *King*, or any commissioned by him; And these *Laws* have been put in the form of an *Oath*, which all that have born any Imployment either in *Church* or *State* have sworn; And therefore these Laws, for the assureing our *Liberties*, do indeed bind the *Kings* conscience, and may affect his Ministers; yet since it is a Maxim of our Law, that the *King can do no wrong*, these cannot be carried so far as to justifie our taking Arms against him, be the transgressions of Law ever so many and so manifest: And since this has been the constant *Doctrine of the Church of England*, it will be a very heavy Imputation on us, if it appears, that tho we held these opinions, as long as the *Court* and the *Crown* have favoured us, yet as soon as the *Court* turns against us, we change our Principles.

14. Here is the true difficulty of this whole matter, and therefor it ought to be exactly considered. First, all general words, how large soever, are still supposed to have a *tacite Exception*, and reserves in them, if the matter seems to require it. Children are commanded to *Obey their Parents in all things*: Wives are declared be the Scripture, *to be Subject to their Husbands in all things*; as the *Church is unto Christ*: And yet how comprehensive soever these words may seem to be, there is still a reserve to be understood in them; And tho by our Form of Marriage the Parties swear to one another *till death them do part*, yet few doubt but

this bond is dissolved by *Adultery*, tho it is not named; for odious things ought not to be suspected, and therefore not named upon such occasions: But when they fall out, they carrie still their own force with them. 2. When there seems to be a Contradiction between two Articles in the constitution, we ought to examine which of the two is the most evident, and the most Important and so we ought to fix upon it, and then we must give such an accomodating sense to that which seems to contradict it, that so we may reconcile those together. Here then are two seeming contradictions in our constitution: The one is the *Publick Liberty* of the *Nation*; the other is the renouncing of all resistance, in case that were Invaded. It is plain, that our *Liberty* is only a thing that we enjoy at the *Kings* discretion, and during his pleasure; if the other against all Resistance is to be understood according to the outmost Extent of the words. Therefore since the chief Design of Our whole Law, and all the several Rules of our Constitution, is to secure and mantain Our Liberty, we ought to lay that down for a conclusion, that it is both the most plain and the most important of the two: And therefore the other Article against Resistance ought to be so softned, as that it doe not destroy this. 3. Since it is by a Law that Resistance is condemned, we ought to understand it in such a sense, as that it does not destroy all other Laws: And therefore the intent of this Law must only relate to the *Executive Power*, which is in the King, and not to the *Legislative*, in which we cannot suppose that our *Legislators*, who made that Law, intended to give up that, which we plainly see they resolved still to preserve intire, according to the Ancient Constitution. So then the not resisting the King, can only be applyed to the *Executive Power*, that so upon no pretence of ill Administrations in the Execution of the Law, it should be lawful to resist him; but this cannot with any reason be extended to an Invasion of the *Legislative Power*, or to a total *subversion* of the *Government*. For it being plain, that the Law did not Design to lodge that power in the King; it is also plain, that it did not intend to secure him in it, in case he should set about it. 4. The Law mentioning the King, or those Commissionate by him, shews plainly, that it only Designed to secure the King in the *Executive Power*: For the word *Commission* necessarly imports this, since if it is not according to Law, it is no *Commission*;

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And by consequence, those who Act in Vertue of it, are not commissionate by the King in the sense of the Law. The King likewise imports a Prince clothed by Law with the *Regal Prerogative*, but if he goes to *Subvert* the whole Foundation of the Government, he *subverts* that by which he himself has his power, and by consequence he annulls his own power; and then he ceases to be *King*, having endeavoured to destroy that, upon which his own Authority is founded.

It is acknowledged by the greatest asserters of Monarchical power, that in some cases a *King* may fall from his power, and in other cases that he may fall from the exercise of it. His deserting his people, his going about to enslave or sell them to any other, or a furious going about to destroy them, are in the opinion of the most *Monarchical Lawyers*, such abuses, that they naturally divest those that are guilty of them, of their whole Authority. *Infamy* or *Phrenzie* do also put them under the Guardian-ship of others. All the crowned heads of *Europe* have, at least secretly, approv'd of the putting the late *King* of *Portugal* under a Guardian-ship, & the keeping him still Prisoner for a few Acts of Rage, that had been fatal to a very few persons: And even our *Court* gave the first countenance to it, tho of all others the late King hade the most reason to have done it at least last of all, since it justified a Younger brother's supplanting the Elder; yet the evidence of the thing carryed it even against Interest. Therefore if a *King* goes about to subvert the *Government*, and to overturn the whole Constitution, he by this must be supposed either to fall from his power, or at least from the exercise of it, so far as that he ought to be put under Guardians; and according to the case of *Portugal*, the next *Heir* falls naturally to be the Guardian.

The next thing to be considered, is, to see in Fact whether the Foundations of this *Government* have been struck at, and whether those Errors, that have been perhaps committed, are only such Malversations, as ought to be Imputed only to *humane Frailty*, and to the Ignorance, Inadvertencies, or passions to which all Princes may be Subject, as well as other men, but this will best appear if we consider, what are the Fundamental points of our *Government*, and the chief securities that we have for our Liberties.

The Authority of the Law is indeed all in one word, so that if the *King* pretends to a power to *Dispense* with *Laws*, there is nothing

nothing left, upon which the *Subject* can depend; And yet as if *Diſpenſing power* were not enough, if Laws are wholly ſuſpended for all time coming, this is plainly a repealing of them, when likewiſe the Men, in whoſe hands the Adminiſtration of Juſtice is put by Law, ſuch as Judges and Sheriffs are allowed to tread all Laws under foot, even theſe that infer an incapacity on themſelves if they violate them; this is ſuch a breaking of the whole Conſtitution, that we can no more have the Adminiſtration of Juſtice, ſo that it is really a *diſſolution of the Government*; ſince all Tryals, Sentences, and the Executions of them are become ſo many unlawful Acts, that are null and void of themſelves.

The next thing in our Conſtitution, which ſecures to us our *Laws* and *Liberties*, is a *Free and Lawful Parliament*. Now not to mention the breach of the Law of *Triennial Parliaments*, it being above three years ſince we had a Seſſion, that enacted any Law; Methods have been taken, and are daily a taking, that render this impoſſible. *Parliaments* ought to be choſen with an intire Liberty, and without either Force or Pre-engagements: Whereas if all Men are required before hand to enter into Engagements, how they will Vote, if they were choſen themſelves; Or how they will give their Votes in the Electing of others; This is plainly ſuch a preparation to a Parliament, as would indeed make it no Parliament, but a Cabal, if one were choſen after all that Corruption of Perſons, who had pre-engaged themſelves; and after the Threatning and Turning out of all Perſons out of Employments who had Refuſed to do it; And if there are ſuch daily Regulations made in the Towns, that it is plain thoſe who manage them, intend at laſt to put ſuch a number of Men in the *Corporations* as will certainly chuſe the perſons who are recommended to them. But above all, if there are ſuch a number of *Sheriffs* and *Majors* made over *England*, by whom the Elections muſt be conducted and returned, who are now under an Incapacity by Law, and ſo are no Legal Officers, and by conſequence theſe Elections that paſs under their Authority are null and void; If, I ſay, it is clear that things are brought to this, then the *Government* is diſſolved, becauſe it is impoſſible to have a *Free* and *Legal*, *Parliament* in this State of things. If then both the Authority of the *Law*, and the conſtitution of the *Parliament* are ſtruck at and

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dissolved, here is a plain subversion of the whole *Government*. But if we enter next into the particular branches of the *Government*, we will find the like disorder among them all.

The *Protestant Religion*, and the *Church of England*, make a great Article of our *Government*, the Latter being secured not only of old by *Magna Charta*, but by many special *Laws* made of late; And there are particular Laws made in K. *Charles* the First, and the late *King's* time, securing them from all *Commissions* that the *King* can raise for Judging or Censureing them: If then in oppositon to this, a *Court* so condemned is Erected, which proceeds to Judge and Censure the *Clergy*, and even to disseise them of their *Free holds*, without so much as the Form of a Tryal, tho this is the most *indispensable Law*, of all these that secures the *Property of England*: And if the King pretends that he can require the *Clergy* to publish all his *Arbitrary Declarations*, And in particular one that stricks at their whole Setlement, and has Ordered Process to be begun against all that disobeyed this *illegal Warrant*, and has treated so great a number of the *Bishops* as Criminals, only for representing to him the reasons of their not obeying him; If likewise the *King* is not satisfied to profess his own *Religion* openly, tho even that is contrary to Law, but has sent *Ambassadors to Rome*, and received *Nuncio's* from thence, which is plainly *Treason* by Law, if likewise many *Popish Churches* and *Chapels* have been publickly opened; if several *Colledges* of *Jesuits* have been set up in divers parts of the Nation, and *One* of the *Order* has been made a *Privy Counsellour*, and a Principal *Minister* of *State*; and if *Papists* and even those who turn to that Religion, tho declared Traitors by Law, are brought into all the chief Employments, both *Military* and *Civil*; then it is plain, that all the rights of the *Church of England*, and the whole establishment of the *Protestant Religion* are struck at, and designed to be overturned; since all these things, as they are *notoriously illegal*, so they evidently demonstrate, that the great design of them all, is the rooting out this *Pestilent Heresie*, in their stile, I mean the *Protestant Religion*.

In the next place, if in the whole course of Justice, it is visible, that there is a constant practiseing upon the *Judges*, that they are turned out upon their varying from the *Intentions* of the *Court*, and if Men of no Reputation or Abilities are put in their places;

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If an Army is kept up in time of Peace, and Men who withdraw from that *illegal ſervice* are hanged up as *Criminals*, without any colour of Law, which by conſequence are ſo many Murders; And if the Souldierie are connived at and encouraged in the moſt *enormous Crimes*, that ſo they may be thereby prepared to commit great ones, And from ſingle Rapes and Murders, proceed to a rape upon all our Libetties, and a Deſtruction of the Nation: If I ſay, all theſe things are true in Fact, then it is plain, that there is ſuch a Diſſolution of the *Government* made, that there is not any one part of it left Sound and Entire: And if all theſe things are done now, it is eaſie to imagine what may be expected, when *Arbitrary Power* that ſpares no Man, And *Popery* that ſpares no *Heretick*, are finally eſtabliſhed: then we may look for nothing but *Gabelles*, *Tailles*, *Impoſitions*, *Benevolences*, and all ſorts of *illegal Taxes*; As from the other we may expect *Burnings*, *Maſſacres*, and *Inquiſitions*. In what is doing in *Scotland* we may gather what is to be expected in *England*; where, if the King has over and over again declared, *That he is veſted with an Abſolute Power*, to which all are bound to *Obey without Reſerve*. And has upon that annulled almoſt all the Acts of Parliament that paſſed in K. *James* I. Minority, tho they were ratified by himſelf when he came to be of Age; And were confirmed by all the ſubſequent Kings, not excepting the preſent. We muſt then conclude from thence, what is reſolved on here in *England*, and what will be put in Execution as ſoon as it is thought that the times can bear it. When likewayes the whole ſetlement of *Ireland* is ſhaken, and the Army that was raiſed, and is maintained by Taxes, that were given for an Army of *Engliſh Proteſtants*, to ſecure them from a new *Maſſacre* by the *Iriſh Papiſts*, is now all filled with *Iriſh Papiſts*, as well as almoſt all the other Employments; It is plain, that not only all the *Britiſh Proteſtants* Inhabiting that Iſland, are in dayly danger of being butchered a ſecond time, but that the *Crown of England*, is in danger of loſeing that Iſland, it being now put wholly into the hands and power of the *Native Iriſh*, who as they formerly offered themſelves up ſometimes to the Crown of *Spain*, ſometimes to the *Pope*, and once to the *Duke of Lorrain*, ſo are they perhaps at this preſent treating with another *Court* for the ſale and ſurrender of the *Iſland*, and for the *Maſſacre* of the *Engliſh* in it.

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If thus all the ſeveral branches of our Conſtitution are diſſolved, it might be at leaſt expected, that one part ſhould be left entire, and that is the *Regal Dignity*; and yet that is proſtituted, when we ſee a *Young Child* put in the reverſion of it, and pretended to be the *Prince of Wales*; concerning whoſe being born of the *Queen*, there appears to be not only no certain proofs, but there are all the preſumptiones that can poſſibly be imagined to the contrary. No proofs were ever given either to the *Princeſs* of *Denmark*, or to any other *Proteſtant Ladies*, in whom we ought to repoſe any confidence that the *Queen* was ever with Child; that whole matter being managed with ſo much myſteriouſneſs, that there were violent and publick ſuſpitions of it before the Birth. But the whole contrivance of the Birth, the ſending away the *Princeſs of Denmark*, the ſudden ſhortning of the *Reckoning*, the *Queens* ſudden going to *St. James's*, her no leſs ſudden *delivery*, the hurrying the Child into another Room, without ſhewing it to theſe preſent, and without their hearing it cry; And the Myſterious Conduct of all ſince that time; No ſatisfaction being given to the *Princeſs* of *Denmark* upon her return from the Bath, nor to any other *Proteſtant Ladies*, of the *Queens* having been really brought to Bed; Theſe are all ſuch evident Indications of a baſe Impoſture, in this matter, that as the *Nation* has the juſteſt reaſon in the World to doubt of it, ſo they have all poſſible reaſon to be at no quiet, till they ſee a *Legal* and *Free Parliament* aſſembled, which may Impartially, and without either fear or corruption, examine that whole matter.

If all theſe matters are true in Fact, then I ſuppoſe no Man will doubt, that the whole Foundations of this *Government*, and all the moſt ſacred parts of it are overturned; And as to the truth of all theſe Suppoſitions, that is left to every *Engliſh-Mans* Judgement and Senſe.

FINIS.